

The Primer:

OR,

An easie way to teach
Children the true reading
of English.

WITH

A necessary *Catechisme*, to in-
struct Youth in the grounds
of *Christian Religion*.

Also choice places of Scripture
for that purpose.

Composed by *JOHN OWEN*,
Minister of the Gospel.

Approved and allowed by a
Committee of Parliament.

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Cranage Bridge



Mary Bromley
her Book

1653



The Capital Letters.

A B C D E F G H
I K L M N O P Q
R S T V W X Y Z.

The double Letters.

& ct ff fl fi fh ft fl
ffi ffi w.

The Italick Letters.

Aa Bb Cc Dd Ee Ff
Gg Hh Ii Kk Ll Mm
Nn Oo Pp Qq Rr Ss
Tt Vv Ww Xx Yy Zz

H
C
Z

A	b	c	d	e	f	g	h
t	k	l	m	n	o	p	q
r	s	t	u	v	w	x	y
z							

Aa	Bb	Cc	Dd	Ee
Ff	Gg	Hh	Ii	Jj
Kk	Ll	Mm	Nn	Oo
Pp	Qq	Rr	Ss	Tt
Uu	Vv	Ww	Xx	Yy
Zz				

F
M
S
Z

ah	eb	fb	ob	nb
ae	ec	fc	oc	ne
ad	ed	fd	od	nd
af	ef	ff	of	nf
ag	eg	fg	og	ng
		4		ok

ah	eh	ih	oh	uh
al	el	il	ol	ul
am	em	im	om	um
an	en	in	on	un
ap	ep	ip	op	up
ar	er	ir	or	ur
al	el	il	ol	ul
at	et	it	ot	ut
aw	ew		ow	
ax	ex	ix	ox	ux
ba	be	bi	bo	bu
ca	ce	ci	co	cu
da	de	di	do	du
fa	fe	fi	fo	fu
ga	ge	gi	go	gu
				ba

ba	be	bt	bo	ba
le	le	li	lo	lu
ma	me	mi	mo	mu
na	ne	ni	no	nu
pa	pe	pi	po	pu
ra	re	ri	ro	ru
sa	se	si	so	su
ta	te	ti	to	tu
wa	we	wi	wo	
bac	bec	bic	boe	buc
cad	ced	cio	cod	cud
daf	del	dif	doe	dul
fag	feg	fig	fog	fug
gal	gel	gil	gol	gul
		A 5		banan

bound	found	ground
pound	round	wound
brought	nought	wrought
fought	preach	teach
length	strength	breach

Abominati-on, accusa-
 ti-on, admi-ni-strati-on, af-fi-
 ni-ty, agree-ment, alle-ga-
 ry, am-bas-sa-dor, an-ti-qui-ty,
 ap-pea-rance, ar-ro-gan-cy, a-
 ro-ni-sh-ment.



Pfalm I.

Blessed is the man, that
walketh not in the counsel
of the ungodly, nor stand-
eth in the way of sinners, nor
sitteth in the seat of the scorn-
full.

2 But his delight is in the
Law of the Lord, and in his
Law both he meditate day and
night.

3 And he shall be like a tree
planted by the rivers of water,
that bringeth forth his fruit in
his season; his leaf also shall not
wither.

Psalm IV.

witheth, and whatsoeuer he doth
shall prosper.

4 The ungodly are not so :
but are like the chaff which the
wind dribeth away.

5 Therefore the ungodly shall
not stand in the iudgement : nor
sinners in the congregation of
the righteous.

6 For the Lord knoweth the
way of the righteous : but the
way of the ungodly shall pe-
rish.

Psalm IV.

Hear me, when I call, O
God of my righteousness :
thou hast enlarged me when I
was

was in distresse, haue mercy
upon me, and hear my pray-
er.

2 O ye sons of men, how long
will ye turn my glory into shame?
how long will ye love vanity,
and seek after leasing? Selah.

3 But know that the Lord
hath set apart him that is godly,
for himself: the Lord will hear
when I call unto him.

4 Stand in awe, and sin not:
commune with your own heart
upon your bed, and be still. Se-
lah.

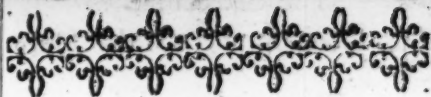
5 Offer the sacrifices of right-
eousnesse: and put your trust
in the Lord.

6 There be many that say,
Who will shew us any good?
Lord

Lord lift thou up the light of thy
countenance upon us.

7 Thou hast put gladnesse in
my heart, more then in the
time that their corn and wine
increased.

8 I will both lay me down
in peace, and sleep: for thou
Lord onely makest me dwell in
safetie.



The Catechisme.

Q. VV Hence is all truth
concerning God;
and our selves, to
be learned?

Answer, From the Holy
Scripture, the Word of God.

Q. What doth the Word of God
teach us, that God is?

A. An eternal Spirit, of him-
self, and for himself.

Q. How many Gods are there?

A. There is one onely true
God, in three Persons, the Fa-
ther,

The Catechisme.

ther, the Sonne, and the Holy Ghost.

Q. What hath God done for you?

A. God hath made me, he doth preserve me, and he can save me.

Q. How did God make you?

A. He created me in my first Parents, after his own Image, holy and righteous.

Q. Were you then born in that blessed condition?

A. No, my first parents fell from that estate by sin, and I in them.

Q. How came they so to fall, and you in them?

A. They brake the Covenant by sin, which was made with them,

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them, and all man-kind in them.

Q. What then is now your condition by Nature, wherein you are born?

A. I am conceived in sin, and born in iniquity.

Q. What is that sin wherein you are born?

A. It is the guilt of my first Fathers sin, the want of that righteousness wherein he was created, the corruption in my nature, and disability unto any thing that is spiritually good.

Q. Is there no other thing altered that condition, wherein you are born?

A. Yes, I am thereby exposed to the wrath of God, the
B curse

curse of the Law, and all miseries of this life, with death it self, and hell that followes after it.

Q. Seeing all this misery comes by sin, tell me what sin is?

A. Sin is the transgression of the Law.

Q. How many Commandements of the Law be there?

A. Ten.

Q. What is the first Commandement?

A. Thou shalt have no other Gods but me.

Q. What is the meaning of this Commandement?

A. That we know the onely true God, to acknowledge him to be our God, and to worship love,

The Catechisme.

love, trust and serbe him alone
with all our hearts.

Q. What is the second Com-
mandment?

A. Thou shalt not make to
thy self any graven image, nor
the likenesse of any thing that
is in Heauen above, or in the
earth beneath, or in the water
under the earth; thou shalt not
bow down to them, nor worship
them: for I the Lord thy God
am a jealous God, and visit the
Sins of the fathers upon the chil-
dren unto the third and fourth
generation of them that hate
me, and shew mercy unto thou-
sands in them that love me, and
keep my Commandements.

Q. What is the meazning of
this

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this Commandement ?

A. That we worship the one, ly true God according to his own Will, in all the ordinances which he hath appointed in his Word, and not by any way of mans own finding out.

Q. What is the third Commandement ?

A. Thou shalt not take the Name of the Lord thy God in vain ; for the Lord will not hold him guiltlesse that taketh his Name in vain.

Q. What is the meaning of this Commandement ?

A. That we should reverence God himself, his Titles, Attributes, Word, and Worship, with all the wayes whereby he hath

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hath revealed himself; not vainly, or profanely using or mentioning any of them.

Q. What is the fourth Commandement?

A. Remember that thou keep holy the Sabbath day. Six dayes shalt thou labour and do all that thou hast to do: but the seventh day is the Sabbath of the Lord thy God; in it thou shalt do no manner of work, thou, and thy sonne and thy daughter, thy man-servant, and thy maid-servant, thy cattel, and the stranger that is within thy gates: for in six dayes the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day:

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wherefore the Lord blessed the seventh day, and hallowed it.

Q. What is the meaning of this Commandement?

A. That we should rest from labour, abstain from play and idlenesse on the Lords Day; which is the first day of the week set apart and sanctified of God for his own worship, and that we should draw nigh unto him on that day in the duties of his own appointment.

Q. What is the fifth Commandement?

A. Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

Q. What is required in this Com^o

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Commandement ?

A. That we should give that honour and respect, reverence, and obedience, which is due to all whom God hath set over us, with a due regard unto all other relations.

Q. What is the sixth Commandement ?

A. Thou shalt do no murder.

Q. What is the meaning of this Commandement ?

A. That we should not injure or take away the lives of others unjustly, or do any harm unto our own, but seek to preserve both.

Q. What is the seventh Commandement ?

A 4

A. Thou

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A. Thou shalt not commit
Adultery.

Q. What is the meaning of this
Commandement?

A. That we should keep our
selves from all defilements by
unclean lusts, endeavouring to
preserve the Chastity of our
selves and others in all holi-
nesse.

Q. What is the eighth Com-
mandement?

A. Thou shalt not steal.

Q. What is forbidden in this
Commandement?

A. All taking away or im-
pairing of the goods of another
without his leave, and mis-
spending of our own.

Q. 13

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Q. Is there any thing else required ?

A. Yea, to get our owne goods honestly, and to further the prosperity of others.

Q. What is the ninth Commandement ?

A. Thou shalt not bear false witness against thy neighbour.

Q. What is forbidden in this Commandement ?

A. All lying, or false speaking concerning our selves or others.

Q. Is there any thing else required ?

A. Yea, truth and faithfulness in all we are called unto.

Q. What

The Catechisme.

Q. What is the tenth Com-
mandement ?

A. Thou shalt not covet thy
neighbours house , thou shalt
not covet thy neighbours
wife, nor his man-servant, nor
his maid-servant, nor his ore,
nor his asse, nor any thing that
is his.

Q. What is the coveting here
forbidden ?

A. Lust after the things of
other men , and want of con-
tentment with our own.

Q. Have you kept all these Com-
mandements ?

A. No ; I and all men are
sinners, by the transgression of
them.

Q. What is due unto every sin?

A. The

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A. The wrath of God, in death, and eternal destruction.

Q. Shall all mankind then everlastingly perish?

A. No, God in the riches of his grace, hath prepared a way to redeem and save his Elect.

Q. What way is that?

A. Jesus Christ onely is this Way.

Q. Who is Jesus Christ?

A. The eternal Son of God, for our sakes made man.

Q. How doth he redeem and save us?

A. By his holy life, bitter death, glorious resurrection, effectuall intercession, by which he fulfilleth all righteousnesse, satisfieth

The Catechisme.

satisfieth the whole penalty due unto sin, and brings us unto God.

Q. By what means do we come to have part and fellowship with Christ in the work of our redemption?

A. By the power of his Word and Spirit, we are brought unto union with him, and a participation of all the benefits by him purchased for us.

Q. How doth the Spirit in the Word bring you into this condition?

A. By quickening me anew, and begetting Faith in me.

Q. What is that Faith?

A. Faith is a grace of the Spirit, whereby being lost in my self,

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self, I receiue Iesus Christ for
righteousnesse and saluation.

Q. Whence have you this
Faith?

A. It is not of our selues, it
is the gift of God.

Q. How doth God bestow it up-
on you?

A. By the effectual working
of his Spirit in the preaching
of the Word, confirming and
increasing it; by the administra-
tion of the Sacraments.

Q. What are the Sacraments?

A. Seales of the Covenant
of Grace.

Q. Which be they?

A. Baptisme, and the Lords
Supper.

Q. What is Baptisme.

A. An

The Catechisme.

A. An holy institution of Jesus Christ, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, is a sign and seal of my washing with the Blood and Spirit of Christ, of my ingrafting into him, and pardon of sin thereby.

Q. What is the Lords Supper?

A. An holy institution of Jesus Christ, wherein by receiving bread broken, and wine poured out, sanctified by the Word and Prayer, Believers are made partakers of the Body and Blood of Christ by Faith, with all the benefits and fruits of his death.

Q. What

Q. What are the chief benefits of the death of Christ?

A. Vocation, Justification, Adoption, Sanctification, and eternal glory.

Q. What is our Vocation?

A. An effectuall work of the Spirit of God, whereby he enlighteneth our minds, reneweth our wills, and prebatheth with our hearts, to receive the Lord Jesus freely offered unto us in the Gospel.

Q. What is Justification?

A. An Act of Gods free grace pardoning all our sins, and accepting us as righteous, by imputing the perfect righteousness of the life and death of Christ unto us.

Q. What

Q. What is Adoption?

A. A gracious receiving of us into the family, and giving right to all the priviledges of the sons of God.

Q. What is Sanctification?

A. A work of the Spirit of God, whereby we are renewed in the whole man after the Image of God.

Q. What mean you by Eternal glory

A. The full enjoyment of God, and blessedness with him, which through Christ all the Saints of God after this life are made partakers of.

Q. Is there then another life after this we here lead on the earth?

A. Yes.

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A. Yes, the souls of men do not dye, and their bodyes shall all be raised at the last day, when the iust in Christ shall enter into everlasting Glorv, and all unbeliebers and ungodly men shall be cast out into utter darknesse, with the Devill and his Angels, where there is weeping, and wailing, and gnashing of teeth.

Q. What special rule have you, to direct you in calling upon God according to his own will?

A. The Lords Prayer, which is as followeth.

C

Our

The Catechisme.

Our Father which art in
Heaven,

Hallowed be thy Name.

Thy Kingdom come.

Thy Will be done in Earth
as it is in Heaven.

Give us this day our daily
bread.

And forgive us our trespasses,
as we forgive them that
trespasse against us.

And lead us not into temptation,
but deliver us from evil:

For thine is the Kingdom,
the Power and the Glory for
ever, Amen.

Q. Have

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Q. Have you not a brief, and useful summary of these things that are to be believed?

A. Yes, that which is commonly called the Creed.

I Believe in God the Father Almighty, maker of Heaven and Earth.

And in Jesus Christ his only Son our Lord.

Which was conceived by the Holy Ghost, born of the Virgin Mary.

Suffered under Pontius Pilate, was crucified, dead, and buried, he descended into hell,

The third day he rose againe from the dead, he ascended into Heaven, and sitteth on the right

The Creed.

band of God, the Father Almighty:

From thence he shall come to judge both the quick and the dead.

I beleibe in the Holy Ghost,
The holy catholick Church,
The communion of Saints,
The forgiveness of sins,
The resurrection of the body,
And the life everlasting,
Amen.

The

THE DESIRING OF A BLESSING BEFORE MEAT.

The desiring of a blessing
before meat.

HOLY Father, thou takest
care of us, and provideest
for us, and we live continually
upon thy allowance, in our
selves we have neither hope nor
help: we pray thee give us to
taste of thy love and kindnesse
in the creatures thou hast now
prepared for us; command a
blessing upon them, and let the
blessing of thy free Grace be
upon our hearts to prepare them
for thy selfe, and thy service,
through Jesus Christ our Lord.

A Thanksgiving after
meat.

Thou renewest thy mercies
unto us, O Lord; because
great is thy faithfulness:
Make our hearts, we pray thee,
sensible of thy goodness and
kindness towards us, and
teach us in the enjoyment of thy
manifold mercies, to live unto
thy praise, through Jesus Christ
our Lord.

A Prayer

A Prayer for the morning.

Blessed Lord God, the God
and Father of our Lord
and Saviour Jesus Christ: and
in him my God, and my Fa-
ther, of whose patience and
mercy it is that I am not con-
sumed; I thy poore creature, and
unworthy sinfull servant, do
beseech thee to lift up the light
of thy countenance upon me,
and to make me accepted in thy
beloved Son: wash me in his
blood from all my sins and de-
filements, and make him to be
Righteousnesse unto me, who
C 4 have

A Morning Prayer.

have none in my self: O Lord
I am weak, dark, and ignozant,
gibe me to know thee, the onely
true God, and whom thou hast
sent Iesus Chzist: fill my heart
with the feare of thy great
Name, and help me to grow up,
and to increase in grace, and in
the knowledge of my Lord and
Saviour: let me not be led
aside into the snares of Satan,
and paths of ungodlinesse, to
be a griefe unto thy Spirit, or a
pzoocation to the eye of thy
glory: Be with me this day,
whereunto in thy patience and
fzrbearance thou hast brought
me: keep me from sin and dan-
ger, help me to perfozme the du-
ties thou requitest at my
hands

A Morning Prayer.

hands, and the things that I know not, do thou teach me. Bless all thine own people every where with an increase of Grace and Peace: establish the Common-Wealth of this Nation in righteousness and quietnesse; let thy Gospel yet flourish amongst us: deal with my Parents and Friends, as thou wilt to deal with them that feare thy Name, and be my God, and my guide all my days, through Jesus Christ my Lord.

A Prayer for the Evening.

Most holy Lord God, and
in Iesus Christ the Fa-
ther of mercy, and the God of
all consolation, thou hearest the
desires of them who draw nigh
to the throne of Grace, through
the new and living way which
thou hast appointed, to make
their requests known unto thee
with supplications: I thy poore
sinfull creature do beseech thee
in Iesus Christ, to stretch out
thy Fatherly armes unto my
soule, to receive it with mercy
into thy bosome-love. It is the
riches of thy Grace alone that
I desire to roll my selfe upon;
for in my self I am sinfull, de-
filed

An Evening Prayer.

filed, unbelieving, so that thou mightest justly cast me out of thy presence for evermore : but there is mercy and forgiveness with thee that thou mayest be feared : ¶ let my soule have a share therein : thou hast been good unto me the day past, take me now this night into thy blessed care and protection, let me know thee more, and love thee more, and trust thee more by working of that love of thine, which thou shewest in the mercies of the morning and evening, through that my Lord and Saviour. Amen.

Another

Another Prayer.

Blessed God, and my dear
Father in Iesus Christ, I
beseech thee to giue me thy holy
Spirit to dwell in me, and to
bring my soule unto thee : let
the Lord Iesus be my lot and
portion, and my heart be filled
with the feare of thy great
Name : shew me, O Lord, thy
kindnesse, even in the things
of this life, and let my poore soul
be alwayes precious in thy
sight, through Christ our Lord.

Psalm



Psalm 104.

Blesse the Lord, O my soul,
O Lord my God, thou art
very great, thou art clo-
thed with honour and majesty.

2 Who coverest thy selfe with
light, as with a garment: who
stretcheth out the heavens like a
curtain.

3 Who layeth the beams of
his Chambers in the waters,
who maketh the clouds his cha-
riot, who walketh upon the
wings of the wind.

4 Who maketh his Angels
spirits: his Ministers a flame-
ing fire.

5 Who

Psalm 104.

5 Who laide the foundations
of the earth, that it should not be
remoued for euer.

6 Thou coueredst it with
the deep as with a garment: the
waters stood above the moun-
tains.

7 At thy rebuke they fled:
at the voyce of thy thunder they
hasted away.

8 They go up by the moun-
tains: they go down by the val-
leyes unto the place which thou
hast founded for them.

9 Thou hast set a bound that
they may not passe over: that
they turn not again to couer the
earth.

10 He sendeth the springs
into the valleyes, which run
among

Pſalm 104.

among the hills.

11 They giue drinke to eue-
ry beaſt of the field: the wild
aſſes quench their thirſt.

12 By them ſhall the ſowles
of the heauen haue their habi-
tation, which ſing among the
branches.

13 He watereth the hills
from his chambers: the earth
is ſatisfied with the fruit of thy
works.

14 He cauſeth the graſſe to
grow for the cattel, and herb for
the ſervice of man: that he may
bring forth food out of the
earth:

15 And wine that maketh
glad the heart of man, and oyl
to make his face to ſhine, and
bread

Psalm 104.

bread which strengthenth mans heart.

16 The trees of the Lord are full of Sap; the Cedars of Lebanon which he hath planted.

17 Where the birds make their nests: as for the Stock, the firre trees are her house.

18 The high hills are a refuge for the wild goats: and the rocks for the conies.

19 He appointeth the Moon for seasons; the Sun knoweth his going down.

20 Thou makeest darknesse, and it is night: wherein all the beasts of the forest do creepe forth.

21 The young Lions roare after

Psalm 104.

after their prey, and seeke their
meat from God.

22 The Sun ariseth, they
gather themselves together,
and lay them downe in their
dens.

23 Man goeth forth to his
work, and to his labour untill
the evening.

24 O Lord, how manifold
are thy works! in wisdom hast
thou made them all: the earth
is full of thy riches.

25 So is this great and wide
Sea, wherein are things creep-
ing innumerable, both small
and great beasts.

26 There go the ships; there
is that Leviathan, whom thou
hast made to play therein.

D

27 These

• Psalm 104.

27 These wait all upon thee:
that thou mayest give them their
meat in due season.

28 That thou givest them
they gather: thou openest thine
hand: they are filled with
good.

29 Thou hidest thy face, they
are troubled: thou takest away
their breath, they die, and re-
turn to their dust.

30 Thou sendest forth thy
Spirit, they are created: and
thou renewest the face of the
earth.

31 The glory of the Lord
shall endure forever: the Lord
shall rejoyce in his works.

32 He looketh on the earth,
and it trembleth; he toucheth
the

Psalm 104:

the hills, and they smoke.

33 I will sing unto the Lord
as long as I live: I will sing
praise unto my God while I
have my being.

34 My meditation of him
shall be sweet: I will be glad in
the Lord.

35 Let the sinners be con-
sumed out of the earth, and let
the wicked be no more: blesse
thou the Lord, O my soule.
Praise ye the Lord.

222

The second Chapter
of Matthew.

NOW when Jesus was
bozn in Bethlehem of Ju-
dea, in the dayes of Herod the
king, behold, there came
wise men from the East to Ier-
usalem.

2 Saying, Where is he
that is bozn King of the Iewes?
for we have seen his starre in
the East, and are come to wor-
ship him.

3 When Herod the king
had heard these things, he was
troubled

The second Chapter, &c.
troubled, and all Jerusalem
with him.

4 And when he had gathered
ed all the chiefe Priests and
Scribes of the people together,
he demanded of them where
Christ should be born.

5 And they said unto him, In
Bethlehem of Judea: for thus
it is written by the Prophet:

6 And thou Bethlehem in
the land of Juda, art not the
least among the Princes of
Juda: for out of thee shall come
a Governour that shall rule my
people Israel.

7 Then Herod, when he
had privily called the wise
men, enquired of them dili-
gently what time the star ap-
peared.

The second Chapter:

8 And he sent them to Bethlehem, and said, Go and search diligently for the young childe, and when ye have found him, bring me word again, that I may come and worship him also.

9 When they had heard the King, they departed, and lo, the star which they saw in the East, went before them, till it came and stood over where the young child was.

10 When they saw the Star, they rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped

of Matthew.

worshipped him : and when they had opened their treasures, they presented unto him gifts, gold, and frankincense and myrrhe.

12 And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the Angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word : for Herod will seek the young child to destroy him.

14 When he arose, he took
D 4 the

The second Chapter
the young child and his mother
by night, and departed into
Egypt:

15 And was there untill the
death of Herod, that it might
be fulfilled which was spoken
of the Lord by the Prophet, say-
ing, Out of Egypt have I
called my Son.

16 Then Herod, when he
saw that he was mocked of the
wise men, was exceeding wroth,
and sent forth, and slew all the
childzen that were in Bethle-
hem, and in all the coasts there-
of, from two years old and un-
der, according to the time
which he had diligently enqui-
red of the wise men.

17 Then was fulfilled that
which

of Matthew.

which was spoken by Jeremy the Prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

19 But when Herod was dead, behold an Angel of the Lord appeareth in a dream to Joseph in Egypt.

20 Saying, Arise and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother and came into the land of Israel.

The second Chapter, &c.

22 But when he heard that Archelaus did reign in Iudea, in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a City called Nazareth: that it might be fulfilled which was spoken by the Prophets, he shall be called a Nazarene.

The Eighteenth Chapter
of John.

When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also which betrayed him, knew the place: for Jesus oft times resorted thither with his disciples.

3 Judas then having received a band of men, and officers from the chiefe Priests and Pharisees, cometh thither with lanterns,

The eighteenth Chapter

lanterns, and tozches, and weapons.

4 Jesus therfore knowing all things that should come upon him went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus said unto them I am he. And Judas also which betrayed him, stood with them.

6 Alsoon then as he had said unto them, I am he, they went backward, and fell to the ground.

7 Then asked he them again, whom seek ye? and they said, Jesus of Nazareth.

8 Then Jesus answered, I haue told you that I am he. If therfore

of John.

therefoze ye seek me, let these go
their way.

9 That the saying might be
fulfilled which he spake, Of
them which thou gavest me,
have I lost none.

10 Then Simon Peter ha-
ving a sword drew it, and smote
the high Priestes servant, and
cut off his right ear: the ser-
vants name was Malchus.

11 Then said Iesus unto
Peter, Put up thy sword into
the sheath: the cup which my
Father hath given me, shall I
not drinke it?

12 Then the band, and the
captaine and officers of the
Jewes took Iesus, and bound
him.

13 And

The eighteenth Chapter

13 And led him away to Annas first (for he was rather in law to Caiaphas) which was the high priest that same year.

14 Now Caiaphas was he which gave counsel to the Jewes, that it was expedient that one man should die for the people.

15 And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, went in with Jesus into the palace of the high priest.

16 But Peter stood at the doore without. Then went out that other disciple which was known unto the high priest, and

of John.

and spake unto her that kept the doo2, and brought in Peter.

17 Then saith the damsel that kept the doo2, unto Peter, Art thou not also one of this mans disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coales, (so2 it was cold) and they warmed themselves: and Peter stood with them, and warmed himself.

19 The high Priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I speake openly to the world, I euer taught in the Synagogue, and in the Temple, whither the

· The eighteenth Chapter

the Iewes alwayes resoꝛt, and
in secret haue I said nothing

21 Why askest thou me: ask
them which heard me, what I
haue said unto them: behold,
they know what I said,

22 And when he had thus
spoken, one of the officers
which stood by, stroke Iesus
with the palme of his hand, say-
ing, answerest thou the high
P̄iest so?

23 Iesus answered him, If
I haue spoken e vill, bear wit-
nesse of the e vill: but if well,
why smitest thou me?

24 Now Annas had sent him
bound unto Cataphas the high
P̄iest.

25 And Simon Peter stood
and

of John.

and warmed himselfe : They
said therefore unto him, Art not
thou also one of his disciples ?
He denyed it, and said, I am
not.

26 One of the servants of the
high Priest (being his kinsman
whose ear Peter cut off) saith,
Did not I see thee in the garden
with him?

27 Peter then denyed againe,
and immediately the cock crew.

28 Then led they Iesus from
Caiaphas, unto the hall of judg-
ment: and it was early, and
they themselves went not into
the judgment hall, lest they
should be defiled: but that they
might eat the pasche.

29 Pilate then went out un-
to

The eighteenth Chapter

to them, and said, **What accusation bring you against this man?**

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death.

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgement hall again, and called Jesus, and said unto him,
Art

of John.

Art thou the King of the Iewes?

34 Iesus answered him, Say,est thou this thing of thy self, or did others tell it thee of me?

35 Pilate answered, Am I a Iew? thine own Nation, and the chief Priests have delivered thee unto me: What hast thou done?

36 Iesus answered, My Kingdome is not of this world; if my Kingdome were of this world, then would my servants fight, that I should not be delivered to the Iewes: but now is my Kingdome not from hence.

37 Pilate therefore said unto him, Art thou a King then? Iesus answered, Thou sayest that I am a King. To this end

The nineteenth Chapter, &c.

was I born, and for this cause
came I into the world, that I
should bear witness unto the
truth: every one that is of the
truth, heareth my voice.

38 Pilate saith unto him,
What is truth? And when he
had said this, he went out againe
unto the Jewes, and saith unto
them, I find in him no fault at
all.

39 But ye have a custome,
that I should release unto you
one at the passeover: will ye
therefore that I release unto
you the King of the Jewes?

40 Then cryed they all again,
Not this man, but Barabbas.
Now Barabbas was a robber.

The nineteenth Chapter of John.

Then Pilate therefore took
Jesus and scourged him.

2 And the souldiers platted a
Crown of thorns, and put it on
his head, and they put on him a
purple robe,

3 And said, Hail, King of the
Jewes: and they smote him
with their hands.

4 Pilate therefore went forth
again, and saith unto them, Be-
hold, I bring him forth to you,
that ye may knowe that I finde
no fault in him.

¶ 3

5 When

The nineteenth Chapter

5 When came Jesus forth, wearing the crown of thornes, and the purple robe: and Pilate saith unto them, Behold the man.

6 When the chief priests therefore and officers saw him, they cryed out, saying, Crucifie him, crucifie him. Pilate saith unto them, Take ye him, and crucifie him, for I finde no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 When Pilate therefore heard that saying, he was the more afraid.

9 And went again into the
Iudge.

of John.

judgement hall, and saith unto
Jesus, Whence art thou? but
Jesus gaue him no answer.

10 Then saith Pilate unto
him: knowest thou not that I
have power to crucifie thee, and
power to release thee?

11 Jesus answered, Thou
couldst have no power at all
against me, except it were gi-
uen thee from above: therefore
he that delivered me unto thee
hath the greater sin.

12 And from thenceforth Pi-
late sought to release him: but
the Jewes cryed out, saying, If
thou let this man goe, thou art
not Cæsars friend: whosoever
maketh himself a King, speak-
eth against Cæsar.

C 4

13 When

The nineteenth Chapter

13 When Pilate therefore heard that saying, he brought Iesus forth, and late down in the iudgement seat, in a place that is called The pavement, but in Hebrew, Gabbatha.

14 And it was the preparation of the Pascheober, and about the sixth hour: and he saith unto the Jewes, Behold your King.

15 But they cryed out, Away with him, away with him, crucifie him. Pilate saith unto them, Shall I crucifie your King? The chief Priests answered, We have no King but Cesar.

16 Then belivered he him therefore unto them to be crucified:

of John.

ned: and they took Jesus, and led him away.

17 And he bearing his crosse, went forth into a place called The place of a scull, which is called in the Hebrew, Golgotha.

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 And Pilate wrote a title; and put it on the Crosse, and the writing was, Jesus of Nazareth the King of the Jewes.

20 This title then read many of the Jewes: for the place where Jesus was crucified was nigh to the City, and it was written in Hebrew, and

The nineteenth Chapter

Greeke, and Latine.

21 Then said the chief Priests
of the Jewes to Pilate, Write
not, The King of the Jewes, but
that he said, I am King of the
Jewes.

22 Pilate answered, What I
have written I have written.

23 When the souldiers when
they had crucified Jesus, took
his garments (and made four
parts, to every souldier a part)
and also his coat : now the coat
was without seam, woven from
the top throughout.

24 They said therefore among
themselves, Let us not rent it,
but cast lots for it, whose it shall
be : that the Scripture might
be fulfilled, which saith, They
parted

of John.

parted my rayment among them, and for my vesture they did cast lots. These things therefore the souldiers did

25 Now there stood by the cross of Iesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene.

26 When Iesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold, thy son.

27 Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home.

28 After this, Iesus knowing that all things were now accom-

The nineteenth Chapter
accomplished, that the Scrip-
ture might be fulfilled, saith, I
thirst.

29 Now there was set a ves-
sel full of vinegar: and they fil-
led a sponge with vinegar, and
put it upon hyssop, and put it to
his mouth.

30 When Jesus therefore
had received the vinegar, he
said, It is finished: and he bow-
ed his head, and gave up the
ghost.

31 The Jewes therefore be-
cause it was the preparation,
that the bodies should not re-
maine upon the crosse on the
Sabbath day, (for that Sabbath
day was an high day) besought
Pilate that their legs might be
broken,

of John.

broken, and that they might be taken away.

32 Then came the souldiers and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Iesus, and saw that he was dead already, they brake not his legs.

34 But one of the souldiers with a spear pierced his side, and forthwith came there out blood and water.

35 And he that saw it, bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done that the Scripture might be
be

The nineteenth Chapter
be fulfilled, A bone of him shall
not be broken.

37 And again, another scrip-
ture saith, They shall look on
him whom they pierced.

38 And after this, Joseph of
Arimathea being a disciple of
Jesus, but secretly for fear of the
Jewes) besought Pilate that he
might take away the body of Je-
sus, and Pilate gave him leave:
he came therefore and took the
body of Jesus.

39 And there came also Ni-
codemus, which at the first
came to Jesus by night, and
brought a mixture of mirrhe and
aloes about an hundred pound
weight.

40 Then took they the body
of

of John.

of Jesus, and wound it in linen clothes, with the spices, as the manner of the Jewes is to bury.

41 Now in the place where he was crucified, there was a garden, and in the garden, a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore, because of the Jewes preparation day, for the sepulchre was nigh at hand.

The

The Names and order of the
Books of the Old and New
Testament.

Gene-sis
Ex-o-dus
Le-vi-ti-cus
Num-bers
Deu-te-ro-no-
my

Jo-shu-a
Jud-ges
Ruth

I. Sa-mu-el
II. Sa-mu-el
I. Kings
II. Kings

I. Chro-ni-cles
II. Chro-ni-cles

Gene-sis
Exodus
Leviticus
Numbers
Deuteronomy

Joshua
Judges

I. Samuel
II. Samuel

I. Chronicles
II. Chronicles
Ez-ra

Ei-ra
Re-be-mi-ab
Eti-ber

Job

Plalms

Pro-verbs

Ec-cle-si-a-stes

So-lo-mons
song

I-sai-ab

Je-re-mi-ab

La-men-ta-ti-
ons

E-ze-ki-el

Da-ni-el

Ho-se-a

Jo-el

A-mos

O-ba-di-ab

Jo-nah

Ei-ra
Re-be-mi-ab
Eti-ber

Pro-verbs

Ec-cle-si-a-stes

Solomon's
song

I-sai-ab

Je-re-mi-ab

La-men-ta-ti-
ons

E-ze-ki-el

Da-ni-el

Ho-se-a

Jo-el

A-mos

O-ba-di-ab

Jo-nah

¶

¶ i-cab

Shi-cab
Sa-hum
Sa-bak-kuk
Ze-pa-ri-ab
Pag-gat
Ze-cha-ri-ab
Sa-la-chi

Picab
Rabum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi.

Mat-thew
Mark

Matthew

Luke

John

The Acts

Romans

I. Co-ri-n-thi-ans

II. Co-ri-n-thi-ans

Ca-la-thi-ans

E-phes-sians

Romans

I. Co-ri-n-thi-ans

II Co-ri-n-thi-ans

Galatians

Ephesians

Phil

Phl-ly-pl-ans	Philippians
Co-lol-ly-ans	Colossians
I. Ehel-sa-le- ni-ans	I. Ehesalenti- ans
II. Ehel-sa-le- ni-ans	II. Ehesalenti- ans
I. Ti-mo-thy	I. Timothe
II. Ti-mo-thy	II. Timothe
Titus	Titus
Phl-le-mon	Philemon
He-bre-ws	Hebrews
James	
I. Pe-ter	I. Peter
II. Pe-ter	II. Peter
I. John	
II. John	
III. John	
Jude	
Re-ve-la-ti-on	Revelation.

For the readier spelling and
reading of proper names in the
Old and new Testament.

A-Dam
A-bel
A-bed-nego
Ab-bi-el
A-bel-beth
A-ma-a-chab
A-bi-a-thar
A-bi-gail
A-bi-gi-be-on
A-bi-me-lech
A-bi-na-dab
Ab-sa-lom
A-bra-ham
A-el-da-ma
Ach-boz

A-Dam
A-bel
Abednego
Abdel
Abelbeth
Amaachab
Abtathar
Abtgail
Abigibeon
Abimelech
Abinadab
Absalom
Abraham
Aeldama
Achboz

A-ebi

A-chi-a-cha-rus	Achlascharus
Ae-lah	Aelab
Ach-thapth	Achthapth
A-bad-e-zer	Adadezer
Ad-be-el	Adbeel
A-do-mi-ab	Adoniah
A-do-mi-be-zek	Adonibezek
A-dza-mo-lech	Adzamelech
A-dul-lam	Adulam
A-gag	Agag
A-grip-pa	Agrippa
A-hab	Ahab.
A-ha-shu-e-roth	Ahasheroth
A-ha-zi-ab	Ahaziah
A-hi-ma-az	Ahimaz
A-hi-me-lech	Ahimelech
A-hi-to-phe-l	Ahitophel
A-ho-li-ab	Aholiab
A-lex-an-der	Alexander
A-ma-lek	Amalek

A-ma-a-ab	Amalah
An-ti-o-chia	Antiochia
Ar-chip-pus	Archippus
A-ri-ma-the-a	Arimathea
A-ri-star-chus	Aristarchus
Ar-pach-shad	Arpachshad
Ash-che-naz	Ashchenaz
Ash-ta-roth-	Ashtarothkar,
kar-na-im	nam
A-ty-a-ges	Athyages
Ba-al-perith	Baalperith
Ba-al-pe-ra,	Baalperazim
zim	
Ba-al-sha-lit-sha	Baalshaltsha
Ba-al-ze-bub	Baalzebub
Bar-chi-ab	Barchiab
Bar-na-bas	Barnabas
Bar-ti-me-us	Bartimeneus
Be-er-la-hat-roi	Beerlahairai
Bel-sha-lar	Belshasar
	Ben

Ben-ba-dad
Ben-bin-niom
Be-ne-be-rak
Be-ne-sa-a-kan
Beth-a-ba-ra
Beth-az-ma-
beth

Beth-hac-co-
reim

Ca-per-na-um
Car-che-mith
Che-der-la-o-
mer

Co-na-ni-ab
Coz-ne-li-us
Da-be-rath
Da-li-lah
E-bed-me-lech
E-le-a-zar
E-li-a-shib

Benbadad
Benbinnom
Beneberak
Benesaakan
Bethabara
Bethazmabeth

Bethhacerem

Capernaum
Carchemish
Chederlaomer

Conanias
Cornelius.
Daberath
Dalliah
Ebedmelech
Elezar
Elisib

C-li-me-lech
C-pa-phras
Cu-ty-chas
Foz-tu-na-tus
Ga-ba-tha
Ga-byl-el
Ga-la-ti-a
Ga-ma-li-el
Ge-da-li-ab
Gen-no-la-reth
Go-mo-zah
Hal-le-lu-jah
Ha-na-ni-ab
Ha-an-ya-ni-ab
Ha-fo-be-am
Je-be-na-dab
Hi-ri-ath-ar-ba
Ho-ba-thites

Climolech
Cpaphras
Cutychus
Fortunatus
Gabbatha
Gabziel
Galatia
Garnaltol
Gedaltah
Gennolareth
Gomozah
Hallelujah
Hanantah
Haamantah
Jathobeam
Jehonadab
Kiriatbarba
Kobathites.

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xxi	21	twenty one
xxii	22	twenty two
xxiii	23	twenty three
xxiiii	24	twenty four
xxv	25	twenty five
xxvi	26	twenty six
xxvii	27	twenty seven
xxviii	28	twenty eight
xxix	29	twenty nine
xxx	30	thirty
xxxi	31	thirty one
xxxii	32	thirty two
xxxiii	33	thirty three
xxxiiii	34	thirty four
xxxv	35	thirty five
xxxvi	36	thirty six
xxxvii	37	thirty seven
xxxviii	38	thirty eight
xxxix	39	thirty nine
xl	40	fourty

xl	41	fourty one
xli	42	fourty two
xlii	43	fourty thre
xliii	44	fourty four
xlv	45	fourty fyve
xlvi	46	fourty six
xlvii	47	fourty seven
xlviii	48	fourty eight
xlix	49	fourty nine
l	50	fifty
li	51	fifty one
lii	52	fifty two
liii	53	fifty thre
liiii	54	fifty four
lv	55	fifty fyve
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lviii	58	fifty eight
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xx	110	hundred and ten
xxx	120	hundred twenty
xxxv	130	hundred thirty
cxi	140	hundred forty
cl	150	hundred fifty.

These I think sufficient for young learners, such as this small book is fit for: and these being rightly understood, other numbers may be taught from them, at the judgement of the teachers.

FINIS.

B  L 15. in. 77

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19